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# Advocate of Peace.

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## The President on Our Relations to Other Nations.

In his inaugural address on the 4th of March, President Roosevelt gave utterance again in a succinct way to his well-known views in regard to our national relations to other countries. The following passage covers essentially the whole range of his thought on this subject:

"Toward all other nations, large and small, our attitude must be one of cordial and sincere friendship. We must show not only in our words but in our deeds that we are earnestly desirous of securing their goodwill by acting toward them in a spirit of just and generous recognition of all their rights. But justice and generosity, as in an individual, count most when shown not by the weak but by the strong. While ever careful to refrain from wronging others, we must be no less insistent that we are not wronged ourselves. We wish peace; but we wish the peace of justice, the peace of righteousness. We wish it because we think it is right, and not because we are afraid. No weak nation that acts rightly and justly should ever have cause to fear us, and no strong power should ever be able to single us out as a subject for insolent aggression."

The sentiments expressed in the first two sentences of the above citation are entirely sound and noble. The truth about our moral obligations toward other nations could not well be better phrased in the same number of words. In his message to Congress in December, and more particularly in his address at the unveiling of the statue of Frederick the Great, the President gave utterance in a much ampler way to the same ideas. Nothing could be finer than the passage in the latter address in which he unfolded our national duties to Germany and other foreign countries.

We have not the least doubt that Mr. Roosevelt is perfectly sincere in these excellent utterances. But it is to be regretted that he did not leave the counterpart in the above paragraph, and in similar paragraphs in the other cases, unspoken. He weakens by these supplementary sentences, where his thought becomes discordant, the whole force of his previous assertions, and lays them open to suspicion of insincerity and pretense. He could not have chosen a worse support for his position than that of justice and generosity in individuals. Here physical strength and weakness have nothing to do with the effectiveness of these qualities. Justice and generosity in individuals count for what they are in themselves, not by reason of the height or the avoirdupois of the person, the facility with which he can punch, or the quantity of small artillery which he carries in his hip pockets. One of the glories of our common life is that exhibitions of justice and generosity by physically weak persons often win the highest mead of praise and confidence, and are most effective in influence, because they are known to be the pure stuff. The suggestion that behind your just and generous conduct you have a reserve of muscle and fist, or of pistol and powder, with which to drive it home, if necessary, is not conducive to confidence in the purity of your professions.

Again, well bred people in private life are not always trumpeting it about that they will not allow themselves to be wronged. The greatest and most influential men are those who, doing right themselves, pay least heed to the petty insults and wrongs which befall them, but bear them patiently without seeking satisfaction and revenge. The peace which these men seek is something greater than "the peace of justice," of enforced justice, that is; it is the peace which self-control, magnanimity, self-sacrifice, unstinted beneficence, patient endurance of wrong, create and enforce by their very nature. This is